

E

453

~~1195~~





Class E 453

Book .H35

For  
Preservation

A COPY OF A LETTER,

WRITTEN TO

The President of the United States,

ON

SLAVE EMANCIPATION.

---

INDIANA HOUSE, INDIANAPOLIS, IND., Dec. 2, 1854.

*To His Excellency, Franklin Pierce, President of the United States of North America.*

May it please your Excellency :

I beg leave to inform your Excellency, that last evening after supper, the landlord of the house where I am boarding put the following question to me :

"How long time would it take to emancipate the slaves at the South, if every man in the United States was to pay a dollar a year towards purchasing their freedom?"

I told him I did not know, but supposed it would not take long, if their owners would agree to emancipate them on reasonable terms; for I considered none would object to pay that sum, and many would willingly pay much more.

I being a total stranger to him, only having arrived that evening, our conversation dropped here; I arose from the table and went out, and thought no more about it, until to-day, when being alone and ruminating on different subjects, this subject came more powerfully to my mind.

And I hope your Excellency will not take offence if I suggest a few points for your serious consideration. But before I commence, I wish to make you acquainted with my peculiar situation. I am an Englishman; have been traveling more than ten years through portions of the free and slave states, say eleven free and four slave, circulating religious pamphlets among the people.

I have no vote, I belong to no political party, do not meddle with politics, seldom talk about slavery, and am no sectarian in religious matters, but seek the temporal and spiritual good of mankind generally; am a well-wisher to all the people of the United States in particular, and would willingly make some sacrifice to preserve the Union, secure its peace and prosperity, and promote harmony and good will among its people.

And now I ask your Excellency, whose duty it is to seek the general welfare of the whole Union, if something cannot be done to benefit the slave, and allay forever the bad-feeling that now exists between the North and South on the subject of slavery?

religious instruction for themselves, and the support of the poor. The slaves are to be hired out by the government agents to the planters, the agents having a general control of the slaves while they are in the transition to freedom. If the planters do not choose to employ them, they are to be settled in colonies on the government lands, under the direction of the agents.

This appears to be a good plan and calculated to make them work well, because, if they do not work to earn money, they cannot obtain their freedom.

I will now ask imploringly, Will not the Congress of the United States at its next session take up the subject seriously, and pass an act similar to that of the Dutch Government?

This would not only do away with the system of slavery, but effectually preserve the Union in peace, promote harmony and brotherly kindness among its white citizens, stimulate trade and commerce, and prevent the unprofitable expenditure of money, and sacrifice of life, which is now needed to look out for slave vessels and maintain slavery at home as a domestic institution, without taking into the account the proud position the nation would then occupy in the eyes of all other nations.

This is not all; only see how easy it would be to select a President and Vice President, you could always have the best men, because it would be of no consequence whether they were born north or south, or in what section of the country they lived. Sectional differences would be done away, and you could choose the best men for the whole country.

Under these circumstances, if the government wished to purchase a portion of Central America, as a home for the surplus colored population, it could be done with little opposition, and even Cuba would not be objected to, because not only the free state men, but the whole world would be convinced that "Liberty not in name, but in reality" was to be the order of the day. And the happiness, prosperity, and well-being of mankind generally was to be sought.

I suppose the government could raise the means to purchase the slaves and territory for them, and Cuba also, if needful, by issuing United States stock, or some thing of that kind.

But if it should be necessary to raise the money at once, or a portion of it by voluntary subscription to aid the government, I am willing to increase my subscription to fifty or one hundred dollars, instead of twenty, as proposed in the foregoing letter. And I have no doubt but there are many benevolent persons who would subscribe from 500 to 20,000 dollars each, if the system of slavery could be done away in this or a similar way.

Should any of the people in the free states, (where the labor of the colored man is not required,) be fearful of their flocking there to deprive them of their labor, &c., I would say to them you can easily prevent that, by passing State laws to keep them out of the state. So you have no need to oppose their liberation on that account. There is plenty of room, and plenty of work for them in the states where they now are and south of it, and I suppose it will suit them much better than coming north; in fact I have no doubt but many who are now at the North and in Canada would be glad to return to the south, from whence they came, and make useful citizens, if slavery was done away, and they could enjoy liberty there.

Hoping sincerely that such an event might come to pass, I remain the country's well-wisher.

FREDERICK HASTED.

COHOES, N. Y., September 12th, 1859.

## THIS IS THE SECOND EDITION OF A PAMPHLET

*Written on these Words :*

"Thus my heart was grieved, and I was pricked in my reigns. So foolish was I, and ignorant: I was as a beast before thee."—Psa. lxxiii. 21, 22.

As the words before us contain matter of great importance to the soul, I am desirous of obtaining your serious attention, while I endeavor to explain to you their meaning, and show to what particular circumstances they refer. For in them is presented to our view, not only a declaration of experimental religion, but also an acknowledgment from one in high station, of the gross ignorance of the human mind, respecting divine things.

And such being the sad condition of all mankind while in an unregenerated state, the great Apostle of us Gentiles gave us a caution, saying, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." 1st Cor. iii., 18—20. And the Prophet declares, "They are altogether brutish and foolish: the stock is a doctrine of vanities. Every man is brutish in his knowledge. Jere. x., 8—14.

But in order to rectify this, the Apostle exhorts those who are sensible of their want of wisdom, to ask of God, who giveth to all men liberally, and upbraideth not." James i., 5; iii., 17, 18. And in order to attract our attention to this subject, the following important question is asked in the sacred volume: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good: (mind what follows) and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name, hear ye the rod, and who hath appointed it? Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." Micah vi., 6—13.

And in order to show how God operates on the mind of man, he declares, "I have hewed them by the prophets: I have slain them by the words of my mouth. Hos. vi., 5. And the Apostle bears testimony, saying, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Heb. iv., 12.

Well then might the Psalmist exclaim, "Thus my heart was grieved, and I was pricked in my reigns." And how, or in what manner to address the all glorious Jehovah, or come before him in such a condition, he did not know, nor could he devise. Consequently, he further exclaimed, "So foolish was I, and ignorant: I was as a beast before thee."

It may appear somewhat strange to some persons, that such a man as David, to whom the Lord had extended favors so often, should feel thus. But we should bear in mind, that David did not always speak of himself; he often spoke of Christ in his own proper person, and also of his members, the mystical body of Christ.

Of Christ, himself, he spake thus: I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." *Psa. xvi., 8—10; Acts ii., 25—31.* And again, "He keepeth all his bones; not one of them is broken." *Psa. xxxiv. 20; see also John, xix., 32—37.*

Then he spake of his mystical body, saying, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." *"Psa. cxxxix, 15, 16, see also Eph. v. 30.* And again of both, saying, I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones, they look and stare upon me." *Psa. xxii., 14—17; Ezek. xxxvii., 1—14; Zech. xii., 10.*

Thus we may consider the text to refer more particularly to the members of Christ's mystical body, than to David. For when the light of life shines in upon the sinner's soul, making manifest the evils that dwell there, the soul feels itself amazingly lowered, before the glorious Majesty of Heaven even to the debased condition of the dumb brute, realizing in its own experience, all the words of the text. And if you have never felt yourself thus debased in your own estimation, you know nothing yet as you ought to know: (for proof read 1st Cor. iii., 18—19.) Therefore, I would say to you most seriously, Go, view the publican in the temple, who, being sensible of his vile and polluted condition, could not so much as lift up his eyes to heaven, (much less make a long prayer,) but with holy indignation against himself, he smote upon his breast where all the evil lay, crying, God be merciful to me a sinner.

This prayer is neither beautiful nor lengthy; yet as it came from the heart, under a feeling sense of his extreme need of mercy, it was effectual, being in accordance with the will of God, who, more than a thousand years before, declared, "I will have mercy, and not sacrifice." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: (from this awful state and condition,) for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." *Joel ii., 32.*

And in order to encourage poor, debased, self-lost, perishing sinners, God kindly condescends to invite them, saying, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." *Psa. l., 15; Zech. xiii., 9.* But as there are other ways besides the lips in which the poor, sensibly sin-burdened soul calls upon God, I will endeavor to direct your attention to them. The Apostle, using similar language to that contained in the text, saith, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope

for that which we see not, then do we with patience wait for it. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God." Rom. viii. 24—27.

By this we are to understand, that although we have such a keen and abiding sense of our unworthiness, sinfulness and depravity, that we cannot so much as look up to, or address the Majesty of heaven with the mouth, yet the spirit of grace and supplication that is poured out upon us from on high, intercedes for that soul, by causing us to heave the painful sigh, and send forth the apparently hopeless, yet earnest and anxious desires of our soul, in mournful and plaintive accents to the throne of divine grace, for pardon, peace, reconciliation, and acceptance with God. As God hath said, "They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born." Jere. xxxi., 9, 18—20.

Therefore, it is written, "O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thine hand presseth me sore, there is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled: I am bowed down greatly: I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. (Read Isa. i., 6.) I am feeble and sore-broken. I have roared because of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: (read Deut. xxviii., 65—67; xxxii., 36) as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin." Psa. xxxviii., 1—13, 16, 17, 18.

David having found the Lord precious to his soul, he encourageth others to seek in like manner, saying, "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Psa. lxii. 8. And God saith, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. 2; lvii, 15—19; Lev. xxvi., 40; Prov. xv., 13. And as He, which searcheth the heart, knoweth what is the mind of the spirit, He hath declared, "Before they call, I will answer, and while they are yet speaking, I will hear." Isa. lxv. 24. He also calls, saying, "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." Prov. i., 23. That you may be enabled to worship the Lord in the beauty of holiness, and declare with the Apostle, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abun-

dantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii., 5—7.

Therefore saith Jesus, "The whole need not a physician, but those that are sick." "I am not come to call the righteous, but sinners to repentance." As it is written, "The Spirit of the Lord God is upon me: because the Lord hath annointed me to preach good tidings unto the meek; (not the whole and haughty) he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. (Read Psa. cvii, 8—14.) To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn. To appoint unto them that mourn in Zion; (mind what follows;) to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Isa. lxi. 1—3; read also Luke, iv, 18—44.

"And John calling unto him two of his disciples, sent them to Jesus, saying: Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, and the lepers are cleaned, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me." Luke vii., 19—23.

Therefore, saith the Apostle, "Seeing we have this ministry, as we have obtained mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2d Cor., iv., 1—2.

And when the Apostles commenced preaching at the day of Pentecost, we find them charging home to the consciences of the Jews, then and there assembled, the sin of crucifying the Saviour. And about three thousand of them being pricked in their heart, manifested the same sign of grief and ignorance, as is spoken of in the text. For it is written, "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles: Men and brethren, what shall we do? (The answer was) Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts, ii., 37, 38.

This circumstance you see corroborated in part the testimony of the aged Simeon, who said unto Mary, the mother of our Lord, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed." Luke ii., 34, 35.

Now, if his own mother was not to escape experiencing the painful operation of this piercing sword, penetrating her soul, how shall we escape? Particularly, when the blessed Redeemer himself cautioned mankind, saying, "Think not that I am come to send peace on earth; I came not to send peace but a sword. Matt. x., 34. And John bears witness saying, "And out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." Rev. i, 16—17.

And this sword of the spirit must be wielded by the champions and defenders of truth in all ages, against all ungodliness, and unrighteousness. To execute judgment and justice, and convince ungodly sinners of their ungodly deeds, and of their hard speeches against the Lord, and against his Christ, till his foes be made his footstool. "For they are a nation void of counsel, neither is there any understanding in them, O, that they were wise, that they understood this, that they would consider their latter end!" Deut. xxxii., 28—29; read also John, xvi., 8: Jude 15, 16 verses.

May the Lord be pleased first to cause you to pass under the rod, then bring you into the bond of the covenant, make his face to shine upon you, and fill you with joy and peace in believing, that you may be enabled to serve him in sincerity and godly simplicity all your days. While I remain thine to serve faithfully in the Lord.

September 19th, 1859.

FREDERICK HASTED.

## COPY OF A LETTER

WRITTEN FROM BUFFALO, STATE OF N. Y., DECEMBER 21ST, 1860.

---

*To the Honorable Abraham Lincoln, President elect, of the United States of North America.* •

DEAR SIR:—After mailing to you some pamphlets, &c., &c., on the 19th inst., I returned home and read in a newspaper that it was rumored at Washington that you and Mr. Hamlin were to be assassinated, but the report was not credited. Should this rumor prove to be true, it is manifestly only a scheme of the enemy to try and deter you from appearing to the people.

Therefore do not heed it, for you are aware of the dangers, difficulties and severe trials David had to pass through and surmount before he ascended the throne of Israel. And on the strength of his experience he exhorts the people of God, saying, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." *Psa. xxxvii. 3, 4, 5.*

God having decided to remove Saul from being King over Israel, he commanded Samuel to go and anoint one of Jesse's sons, whom he would name unto him, and he selected David, and who could disannul it? or frustrate God's design? Saul and his servants strove hard, but could not prevail. Now, Saul had not done anything which appeared very evil in the sight of men, but he had disobeyed God's command, and that was the cause of his removal.

And has not the head of this nation, and those about him, done many things which appear evil in the sight of men? as well as disobeying God's command, where he saith, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." *Matt. vii. 12.*

If God has now decided to remove those from authority who despise him, and disobey his commands, who is to disannul it? Are the ungodly always to rule? Hear the answer. "The prosperity of fools shall destroy them: but whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." *Prov. i. 32, 33.*

You have been chosen by the people to rule over them, and in all probability by God's appointment, consequently he will require you to do His pleasure, and not the pleasure of wicked men. You know why the world hated Christ? It was because he testified of it that the works thereof are evil. See *John vii. 7.*

Of course you will not have the power David had. Your power will be limited. You will have to execute the laws enacted by Congress. If they enact unrighteous, grievous or oppressive laws, God will hold them responsible. For it is written, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" *Micah. vi. 8.* And not seek to favor the gain of oppression, and lose their own soul.

Hence the important question put by the great master of assemblies. "What is a man profited if he shall gain the whole world, and lose his own soul?" *Matt. xvi. 26.*

Why then should the unrighteous gains of slave-trading and slaveholding, influence the minds of men to such an extent as to induce them to try to deter an honorable man from doing his duty toward both God and man? Are they fully bent on their own, or the country's destruction, if they can accomplish it? Are the same dark and crimson crimes which were perpetrated in Kansas, to be performed over again at the city of Washington? If so, is it not high time the system of slavery was done away? Therefore, as the cause is God's, stand up boldly in defence of truth and righteousness; facing danger like a Christian trusting in the Lord, who is able to deliver you out of the hand of evil doers.

Nevertheless, in order to show us it is not good to flinch, He proclaimed: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. xvi. 25. "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." Luke xii. 4, 5.

Therefore, may the Lord be pleased to enable you fearlessly to undertake, and faithfully perform your duty both to God and man, as a true Christian ought to do.

And I consider it the bounden duty of every true Christian, every true patriot, and every well-wisher to the country to endeavor to strengthen your hands in the Lord, who hath declared: "The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom; I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me: and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold: and my revenue than choice silver. I lead in the way of righteousness in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures." Prov. viii. 13 to 21.

Thus, you see, those that are influenced by God, rules righteously, not wickedly. He will not own such as decree unrighteous decrees, because they are influenced by the enemy of God and man. Therefore he saith: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." Isaiah x. 1, 2.

See also how applicable the following portion of scripture is to the present state of affairs in the country, in view of the imbecility of its late rulers. "And I will give children (for explanation read Matt. xiii. 38, 39,) to be their princes, and babes (see Heb. v. 12, 13, 14,) shall rule over them. And the people shall be oppressed every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand. In that day shall he swear, saying, I will not be an healer, for in my house is neither bread nor clothing, make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory." Isaiah iii. 4 to 8.

President Buchanan, and others speak of the prosperity of the country under the present order of things. But what are its effects? It tends only to make men forget God. As it is written, "In prosperity they forgot me, but in their trouble they will seek me early." May they not expect trouble then, if they continue their present evil course?

Hear what God saith to rebellious sinners. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded: But ye have set at naught all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall ye call upon me, but I will not answer: they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs i. 24 to 31.

Under present circumstances would it not be well for the slaveholders to reflect, and consider their perilous position in the sight of God? And like the people of Nineveh, repent and turn to God, by giving up the system of slavery for a stipulated sum of money, and avert the vengeance of Heaven?

The father of his country, and the framers of the Constitution, hopefully looked to the gradual, but final extinction of slavery in this land of freedom. And their hope has been realized, so far as the Northern people are concerned. But the Southern people, or a portion of them, are yet obstinate and rebellious against the Lord, and instead of extinguishing it, they have increased the evil to such an alarming extent, that it has divided the churches as well as the public; and they are now wickedly seeking to divide the country, in order perpetually to pursue their sinful and wicked course.

All the morning, and a fifth part of the afternoon of the nineteenth century they have spent in this dark benighted condition. When will they learn wisdom, and seek to be enlightened with the light of the living. Oh, that the sun of righteousness may arise and shine upon them with healing underneath his beams, and scatter those clouds of darkness, wickedness and woe, that the true light may shine among them more and more unto the perfect day.

Why are they so anxious to retain and cherish slavery? are its fruits of such vast importance, and so difficult to raise that they cannot be obtained without upholding slavery? I believe the principal productions of slave labor, are cotton, sugar, rice, hemp and tobacco.

Can not these things be raised by free colored persons, as well as slaves? Even supposing it should cost the planters a little more to hire free colored persons than to keep slaves, could they not charge a little higher price for their productions? And would it not be much better and more Christian-like for the consumers both at home and abroad to pay a little more for those commodities than to have the crimes accompanying the slave system charged to their account by the Almighty?

According to human law, is not the receiver considered nearly or quite as bad as the thief? on the supposition, that if there were no receivers, there would be no thieves. And will not God view things in a similar light? And if the consumers to a certain extent are responsible to God for the sins of slavery, are they not deeply interested in the removal of the system?

Why then do not the people offer to compensate the slave owners, if they will do away with the system. And if they will not consent to do away with it on condition of being paid a reasonable compensation, then let the friends of freedom throughout the world make up their minds and agree not to purchase or use anything raised by slave labor. And then the slave owners would soon be glad to come to terms, or get into trouble among themselves.

But I hope they will seriously consider their ways and act wisely. And may the Lord bless them and make his face to shine upon them, that glory, praise and honor may redound unto his most holy name, for the same, through time and all eternity. While I remain thine to serve, in all simplicity and sincerity, as the country's well-wisher.

FREDERICK HASTED.

P. S. I believe the United States is now the last country in the world to proclaim liberty to the captive, excepting Cuba, where I presume it is kept up principally to supply the Southern States with slaves.

But it appears the time for it to be done away by Congress, has arrived ; and I hope the friends of freedom, the friends of Christ and his religion, and the advocates of the rights of man, will exert themselves to the utmost of their ability in endeavoring to obtain the liberation of the slaves by means of a reasonable compensation, which appears to be the only equitable way of getting rid of the evil.

If your friends and the friends of freedom rally now and obtain it, it will not only save you and your cabinet a great deal of trouble, ill feeling and inconvenience, but it will be accomplishing a great and good work for the whole country.

Therefore, as this appears to me to be the time for action, I consider the people have as much to do with what I have written as yourself. Consequently I have taken the liberty to write off a copy to send to Mr. Greeley, to see if he would like to give it a place in his widely circulated and valuable paper. F. H.

COPY OF A LETTER WRITTEN FROM BUFFALO, N. Y., FEB. 4, 1861.

*To the Hon. Horace Greeley.*

SIR :—Will you have the kindness to give the following a place in your widely circulated and valuable paper ?

If I understand right, the whole of the United States have adopted "Liberty" for their national emblem. How is it then that the people of the Southern States are so strongly attached to bondage ? Is it not because they are the children of the bond-woman themselves, instead of being children of the free-woman ? We are informed, that Abraham had two sons, the one by a bond-maid and the other by a free-woman. But he who was of the bond-woman was born after the flesh, but he of the free-woman was by promise ; which things are an allegory : for these are the two covenants. Gal. iv, 22, 23, 24.

By this the Apostle shows the difference between the natural and spiritual seed of Abraham, which is of vast importance to the soul. But on that point I am not now going to treat. But as respects natural things I am going to compare Washington with Abraham.

You are aware, that neither of these great men were kings. Yet they are called fathers, and they exerted, and still do exert more influence over mankind than many kings. God made promise to Abraham that he would make him a father of many nations. And although Washington had no natural children, yet he is called the father of his country.

Now, if you take notice, Washington espoused "Liberty," but he spent considerable time in gaining her. But in the interim he had, as it were, children by the bond-maid. For not only did slavery exist in the land, but the whole people considered themselves in bondage to Great Britain.

Consequently, like Ishmael, they were the children of the bond-woman (or "Liberty's servant,") and his first-born, and helped him subdue the land. Yet they were not the true heirs, being children of the bond-woman, instead of the free-woman.

But when, through a kind Providence, Washington was enabled to establish freedom in the land, "Liberty," or the free-woman also bare children to Washington, and these (like Isaac) are the true heirs to whom the inheritance of freedom rightfully belongs, because they embrace the faith and carry out the principles of Washington.

As the Apostle spake of Abraham and his seed, saying, "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying : "In thee shall all the nations of the earth be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii. 7, 8, 9.

Thus, you see, as the spiritual seed of Abraham, which are born to him of the free-woman, (for explanation read Gal. iv. 26) are required to tread in his steps. So the true seed of Washington, which are born to him of "Liberty," or the free-woman, are required to tread in his steps, and act as becometh the children of a great man, endeavoring to carry out great principles.

For as God promised to make Abraham a father of many nations, declaring that in him and in his seed should all the nations of the earth be blessed, in a spiritual sense; so it appears to be the intention of the Almighty to bless all nations in Washington and his seed by the free-woman, in a temporal sense. For not only has the great achievements of Washington had a beneficial effect on the nations of Europe, but his wise and virtuous conduct, unselfish and noble aims for the public good, have gained for him the admiration of the world. And men of great minds and generous principles strive to imitate him as far as circumstances will allow them.

Yet, not in this respect alone, are the nations blessed in Washington. But through him, as an instrument in the hand of God, a great extent of rich and fertile land was opened for settlement. To which the poor, industrious and oppressed of all nations might flock. To seek a home, enjoy peace and obtain a competency agreeable to the provisions of the Constitution.

But the children of the bond-woman who inhabit the Southern States, do not tread in the steps of their illustrious father. For they not only exclude freedom from the States where they dwell, but seek to contract its area, endeavoring to grasp free soil to pollute it, by planting slavery thereon.

What would Garibaldi think of the Neapolitans, if, after he had risked his life so often to free them from the yoke of a tyrant, the people of Sicily were to introduce negroes from Africa and establish slavery over the whole Island, and thus set up a host of petty tyrants? Would he not be ready to wish he had never done any thing for a people so utterly unworthy of freedom?

And does not the slaveholders at the South stand in a similar position with Washington? Are they not endeavoring to spread slavery to the utmost of their ability? And boasting of the mischief they will do, if they cannot have their way? By endeavoring to pull down, break to pieces and destroy what Washington labored so hard and so diligently to build up, establish, and maintain? Ought they not to feel ashamed in the eyes of the world? Or are they become so brutish in their knowledge that they have no sense of shame, or of right and wrong? They seem to be acting like cattle breaking into a fruitful enclosure, destroying ten times more than they need to consume.

What is slavery, in comparison with the Union? Oh, that they were wise, that they would forsake their evil course, adopt the principles of Washington, and endeavor to carry out his plans by extending the area of freedom, instead of encroaching on freedom's soil, endeavoring to run away with "Liberty," (whom the free sons of Washington have espoused) to pollute her, by making a prostitute or an adulteress of her.

To filch her fortune and her fame,  
To fix a blot upon her name,  
And leave her broken hearted.

Is not this enough to arouse the wrath of her sons, who are jealous of her honor and her integrity? Is it not easy to see who is in the right, and who is in the wrong? Jesus declared, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit." Matt. vii. 16, 17.

On the strength of this the Apostle asks this important question: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi. 16.

Now, are the people of the slaveholding States serving God or Mammon? Are their fruits good, or are they evil? Several of the States have departed from the Union, as sinners depart from God. And I suppose you are aware that those who do well, are not required by God to turn toward those who do evil. But he requires those who do evil, to turn from their wickedness, toward those who do well.

Therefore, it is written, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah xxx. 15. Consequently, God saith to his servant, "Let them return unto you; but return not thou unto them." Jeremiah xv. 19.

Have the rebellious States any need be told which is to their interest, to return as they ought to do, or keep away and go on sinning as they ought not to do?

I would most seriously exhort them in the language of scripture, "To consider their ways," and return to God, and the Union, and may the Lord bless them, and cause his face to shine upon them, until he hath enlightened the whole South.

While I remain, in all simplicity, a well-wisher to the whole country,

FREDERICK HASTED.

COPY OF A LETTER WRITTEN FROM BUFFALO, N. Y., APRIL 23d, 1861.

*To the Hon. Jefferson Davis, Montgomery, State of Alabama.*

SIR:—About a year ago, I sent to you at Washington, D. C., some of my pamphlets, hoping you would have seen the propriety of endeavoring to do away with the system of slavery on some equitable plan. Whether you received them, or not, I do not know, but seeing by the newspapers you are now pursuing a widely different course, I feel desirous of holding a little serious conversation with you on the awful state of affairs you have already produced, and are still producing. For your attack on the national flag in the bombardment of Fort Sumter, has united the people of the free States against you to such an extent, that it will now be difficult to appease their indignation. Nevertheless there is, I think, one way open yet; and hoping you are not a stranger to some sober second thoughts, and that you might yet allow yourself to be guided by good counsel, I take the liberty of asking you the following questions:

*First*, Have you duly considered the great evils you are about to bring upon yourself, your friends, and the whole American people? *Second*, Is the slave system of more value, and of greater importance, than the lives of thousands, and probably millions of white people? *Third*, Would it not be wiser and more noble to display true patriotism, as every true Christian ought to do, and use your influence with the slave owners in advising them to do away with the slave system, provided the people through the Government and Congress would pay them a certain sum of money, as compensation for freeing their slaves?

Acting on this principle, they would be remunerated to a reasonable extent, and not lose the labor of their colored people, because when freed they could hire as many as they needed to work for them, as laborers are hired in the free States.

Moreover this would make room for the employment of your already free colored population, which now appears to be considered a nuisance among you. Thus everything might be made to run smoothly throughout the whole country.

Only consider the blood shed, the money expended, the property lost, belonging to individuals and corporate companies as well as the Government, through being carried off, burned, and otherwise destroyed in Texas and elsewhere already. And how much more none can tell if you continue your present course; beside demoralizing the people, destroying their peace, prosperity and comfort, setting brother against brother, as if to see which can do the other the most mischief. And what for? Merely to uphold, perpetuate and extend slavery, when you are aware all the civilized world are opposed to the system. And I hope you are not so blind as to suppose God will not hold you and others responsible for the evils springing out of it. If you wish information on this point, read Psalm l. 16 to 22.

But if you repent, and bring forth fruits meet for repentance by giving up your idols, he has promised forgiveness. Therefore, by doing away with slavery you may not only avert the judgments of God against your country, but again have an opportunity of enjoying the same privileges as other citizens, besides having the honor of restoring the Union to a permanent peace and social intercourse which nothing can then interrupt, and thereby obtain the esteem and good will of all truly Christian people.

I beg to inform you that I am an Englishman, and a British subject, and consequently a disinterested intercessor. I have been within the Union more than seventeen years, and have traveled over a portion of all the States north of North Carolina, Tennessee and Arkansas, excepting Minnesota, (being twenty States,) circulating religious poetry and pamphlets among the people; and I dread to contemplate the awful scenes likely to attend an intestine war, particularly in the South, seeing she is composed of such combustible materials. For I love the American people, and hope the Union may yet be preserved to the end of time. And in order to assist a little in restoring it to peace and prosperity, I would very willingly subscribe one hundred dollars toward purchasing the freedom of the slaves, and should feel much pleasure in having the opportunity afforded me.

And can your love of the Union, being an American, be less than mine, who am a foreigner? I hope you will seriously consider these things and act in a right and Christian spirit. And should you feel disposed to drop me a few lines, stating that you will try to bring this about, I should be happy to exert my humble influence with the people of the North, in endeavoring to settle the controversy in such a friendly manner. For it is written, "Blessed are the peacemakers: for they shall be called the children of God." Matt. v. 9. And I suppose you are aware that God is pleased, at times, to make use of weak and humble instruments to bring about and accomplish his great designs.

Hoping you will kindly accept my humble suggestions, I remain yours sincerely  
 in the Lord.

FREDERICK HASTED.

COPY OF A LETTER WRITTEN FROM BUFFALO, N. Y., APRIL 27TH, 1861,

*To Hon. Horace Greeley, editor in chief of the New York Tribune.*

MR. EDITOR:—*Sir*, I beg to inform you, that directly after breakfast this morning, a passage of scripture came powerfully to my mind, which, during the present excited state of the public mind appears not to have been noticed.

God declared by the prophet, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isaiah xliii. 6.

Now, as God speaks to the heart and conscience of man, both in his written word and by his Spirit, we may easily perceive how it has operated in time past, and how it should continue to operate throughout time, in a temporal as well as in a spiritual point of view. For the northern people on this Continent have given up the system of slavery long since. And the northern Autocrat of all the Russias, and his people, have and are giving up the system of serfdom. Is it not now high time for the South to hearken? and not keep back: by withholding freedom, and fighting to maintain slavery? Do not the southern people profess to be Christians? and declare they are contending for a good cause? even the cause of God and liberty? If this were true, would they not prove it by their works? for Jesus informed his followers how they might know who are true Christians, saying: "Ye shall know them by their fruits. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 16, 21, 22, 23; read also Isaiah lviii. 1 to 7;

2d Thess. ii. 1 to 12. And the Apostle spake of some, saying: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate." Titus i. 16; read also Jeremiah xvii. 9, 10, 11.

Therefore in order to give them an opportunity to examine themselves so as to be enabled to ascertain correctly whether they are really serving God, or opposing him in the work of civilization and christianization, I entreat you kindly to condescend to publish this in your widely circulated and valuable paper, and oblige yours sincerely,

FREDERICK HASTED.

### TO THE READER.

In the Report of the Secretary of War, dated December 1st, 1861, I saw it stated that the slave property of the States in rebellion has been variously estimated at the value of from Seven to Ten Hundred Millions of Dollars.

And I expect it will cost the Union people that amount, or more, to put down the rebellion, replace property destroyed, and repair property injured; to say nothing of the sacrifice of life, and derangement of business and commerce.

And to the rebels the loss will be greater, beside causing the inhabitants of the slave States to endure much privation, perplexity, distress, sickness and suffering, entailing upon them diseases of various kinds, and death in different shapes and forms, through the pride, obstinacy, and ambition of evil designing men.

It is really horrible for those at a distance only to read the accounts, and what must it be to those who are under its baneful influence, and sensibly feel its sad and ruinous effects?

Why will men be so obstinate and rebellious against the Lord, and rush on headlong to destruction like Pharaoh? Is not his fate recorded? Why then tread in his steps? Are they determined to prove that God calls in vain, (at least to them,) saying: "consider your ways."

See how much better it would have been for all concerned if my suggestions had been accepted, acted on, and carried out, so as for the slaves to have been liberated for a reasonable compensation. That would have preserved the peace and prosperity of the whole country so that the nation would have scarcely felt the cost, saved much blood and treasure, furthered the cause of God and christian benevolence, exalted the nation in the eyes of the world, and have screened Mexico from foreign invasion.

Instead of which, this that is written cometh to pass, "Fools because of their transgressions, and because of their iniquities are afflicted. Because they rebelled against the words of God, and contemned the counsel of the Most High." Psalm. cvii. 11, 17. Read also Jeremiah i. 4 to 19. Because that shows that in all things pertaining to life and Godliness the servant of the Lord has to do with all nations, kindreds, people and tongues.

If you wish further information on this point, read Proverbs, xv. 1 to 10; Revelations, vii. 9.

While I remain yours sincerely in the Lord,

FREDERICK HASTED.

It is now March 14th, 1862.

I will here introduce a beautiful piece of poetry, showing that while the Union sentinel is quietly performing his duty, a Southern assassin, disguised as a soldier, violates God's command "Thou shalt not lie in wait to shed blood."

### THE PICKET GUARD.

"All quiet along the Potomac," they say,  
"Except, now and then, a stray picket  
Is shot, as he walks on his beat to and fro,  
By a rifleman hid in the thicket.

'Tis nothing—a private or two, now and then,  
Will not count in the news of the battle;  
Not an officer lost—only one of the men  
Moaning out, all alone, the death rattle."

\* \* \* \* \*

All quiet along the Potomac to-night,  
Where the soldiers lie peacefully dreaming;  
Their tents in the rays of the clear autumn moon,  
Or the light of the watch-fire are gleaming.  
A tremulous sigh, as the gentle night-wind  
Through the forest leaves softly is creeping;  
While stars up above, with their glittering eyes,  
Keep guard—for the army is sleeping.

There's only the sound of the lone sentry's tread,  
As he tramps from the rock to the fountain;  
And he thinks of the two in the low trundle bed,  
Far away in the cot on the mountain,  
His musket falls slack—his face, dark and grim,  
Grows gentle, with memories tender,

As he mutters a prayer for the children asleep—  
For their mother—may Heaven defend her!

The moon seems to shine just as brightly as then,—  
That night when the love, yet unspoken,  
Leaped up to her lips—when low-murmured vows  
Were pledged, to be ever unbroken.  
Then drawing his sleeve roughly over his eyes,  
He dashes off tears that are welling,  
And gather's his gun closer up to its place  
As if to keep down the heart-swelling.

He passes the fountain, the blasted pine tree,—  
The footstep is lagging and weary;  
Yet onward he goes, through the broad belt of light  
Toward the shade of the forest so dreary,  
Hark! was it the night-wind that rustled the leaves?  
Was it moonlight so wondrously flashing?  
It looked like a rifle—"Ha! Mary, good-bye!"  
And the life-blood is ebbing and plashing.

All quiet along the Potomac to-night!  
No sound save the rush of the river;  
While soft falls the dew on the face of the dead—  
The picket's off duty forever! E. B.

**Gaylord Bros.**

**Makers**

**Syracuse, N. Y.**

**PAT. JAN. 21, 1908**

LIBRARY OF CONGRESS



0 011 899 252 0 